Library of

ST. JOHN'S SEMINARY

BRIGHTON, MASSACHUSETTS

Vol. VIII. ST. LOUIS, MO., THURSDAY, MAY 31, 1901. No. 10.

The Review

Founded, Edited, and Published by Arthur Preuss.

Published Weekly at $2. a Year (Foreign $2.50.) Office: 13 N. 3rd Street. Telephone, Bridge 246A.

[Entered at the Post Office at St. Louis, Mo., as Second Class Matter in August 1896.]

TABLE OF CONTENTS.

Page
Light and the Multitude (Ernest Hello.) 145
Subjects of the Day:
Should Deans and Chancellors be Entitled "Very Reverend?" (C. C. P. V.) — Missionary Looters. — Roman News and News-Gathering (J. F. M.)—For an International Language. (A. P.) — The Case of the Abbe Bruneau. (A. P.) - - - - 150
The Religious World:
Domestic: — Protestantism Condemned by Protestants (J. F. M.)—Presbyterian Creed Revision. (J. W.)—German Catholic Conventions. (A. P.)—Notes. - - - - 152
Foreign:—Portugal.—Germany. - 153
Current Educational Topics:
The Need of Religion in Education. (A. P.)—For Religion in the Public Schools. (A. P.) — Vertical Handwriting—A Strong Sermon by Bp. McQuaid. - - - - - 154
Book Reviews and Literary Notes:
Before the Most Holy (Coram Sanctissimo)—Literary Notes.—Booklist. 155
Notes and Remarks. - - 156
Sociological Questions of the Day:
Insurance:—Weak Fraternal Societies. (d' .) — End of the Shalam Colony.—Strikes. (C. D. U.) — Sunday Labor in Belgium. (J. Hernan.) 159
Sharps and Flats. - - - 160

LIGHT AND THE MULTITUDE.

FROM THE FRENCH OF ERNEST HELLO.

THERE is, among the most fatal errors which work ruin in the world, one, the evil effects of which are incalculable, and to this particular error I wish to draw attention. This error is the more dangerous in that it often takes possession of the minds of well-meaning men, and breaks their weapons in their hands.

Here is the error:

Many people, alluding to the most fundamental principles of metaphysics, express themselves somewhat in this fashion:

"What is the use of all this?"

"Transcendental theories, whether true or false, do not influence the multitude. I wish to do what is right. I am in the midst of people who have not read the great philosophers and are in ignorance of their systems both true and false. Such studies may be all very well for sharpening the wits, but they have no application in everyday life. Give us something *practical*."

To the mediocre mind principles are not practical.

I beg those who wish to do what is right to listen to what I am going to say:

In all times and places, the multitude, deeply ignorant of metaphysics though it be, is governed by the most profound metaphysical principles, not, it is true, directly, but indirectly. The private life of a man, even to its most minute details, is the manifestation of the principles which he has chosen, and this private individual life becomes proportionately worse during the general and protracted prevalence of an erring philosophy. Every human action, whether it be good or evil, conforms to some mighty metaphysical theory, of which the agent may be ignorant, but which others know for him.

You who mingle with the multitude in the streets, and who pooh-pooh the most sublime truths, and think that they are wholly abstract, are like a baker, kneading his dough

in the seclusion of his bake-house, and speaking of light as superfluous. Suppose he were to say, "What use is it to me?" To hear men talk, one would say there is no relation in the divine plan between the bread which they eat and the rays of the sun. They know nothing of the ripening of the grain. They forget the light even while being sustained by it.

The Holy Ghost descended upon the Apostles in the cenacle, and he who had trembled before a maid-servant—that is, before human respect—Peter, son of Jonah, thereafter feared nothing. A little later, Paul falls on the road to Damascus. He rises up beside himself with love. He is led to the Areopagus that he may expound some new doctrine, and, in fact, he speaks of God, and says:

In ipso enim vivimus, movemur et sumus.

In him we live and move and have our being.

I seem to hear the laugh of many of his auditors at these words. We will hear him another time, say they. Perhaps, finding him absurd, they are prone to believe that he is innocent. I hear their laugh; but at the same time, I note the trembling of one among them. This man, on a certain day, at Heliopolis, had walked with Apollophanes. Both noticed that the sun shone not according to his habit. There is, said Apollophanes, a revolution in the divine economy.

Said his friend, Either God suffers, or He has compassion on the suffering of the universe.

The friend of Apollophanes sat on the Areopagus in the midst of those who laughed at St. Paul's speech. I think that at the instant when Mars's Hill vibrated to its centre with the voice which said, *In ipso enim vivimus, movemur et sumus*, the friend of Apollophanes, the disciple of the wisdom of the ancients, soon to become the doctor of eternal Wisdom, Denis, the Areopagite, one day to be called St. Denis, remembered the shades of Heliopolis, the darkness of that Friday, and was moved to the very depths of his soul by the breath of God passing by.

O master of us all! Saint Denis, so long unknown, great men have been nourished by your substance and have in turn fed humanity, but in this age you are lost in oblivion. Had I a mind to laugh, I would, at this point, name the books which they read, these men who pass you by. But not wishing to laugh at present, I would rather leave them to their books, and come to you, O master, in the light where you dwell. This light is very high. It would seem that when God wishes us to see Him, He puts Himself in the way of our souls. He follows the paths towards which we are drawn. The fishermen were caught by the miraculous draught of fishes, and henceforth became fishers of men.

So the magi, the astronomer kings, accustomed to the study of the heavens, were seized and drawn onward by a star. From heaven fell the light which led them to the manger of Bethlehem, because their eyes loved the heavens. It was the sun, and the sun in eclipse, which gave St. Denis the first news, still but a vague intimation, of the events of Golgatha. The next teaching he received from the Word, represented by St. Paul, and he was yet to hear the conversation of Hierotheus. The entire doctrine of St. Denis seems illumined by the sun eclipsed. He has discovered with his eagle eye that region, far beyond the visual horizon of men, where light and shadow cross one another.

Here are a few sentences which will recall to those who recognize them, and demonstrate to others, the direction of the gaze of St. Denis. It is in his sight that I hope to copy these lines. They will disturb the mental habits of some people and seem strange to them; but I trouble myself very little on that account.

> O most divine Trinity, supremely good and above all essence, guide Christians in holy wisdom, conduct us unto that sublime height of the Scriptures which is beyond all demonstration and above all light. There, unveiled, in themselves and in their immutability, the mysteries of theology appear amidst the most luminous obscurity of a silence full of profoundest meaning. Marvellous obscurity, which, though it may not be seen or touched, inundates with the beauty of its fires those souls who are stricken with a holy blindness. Thus do I pray.

For you, beloved Timothy, be diligent without ceasing in the contemplation of mysteries. Lay aside the senses and the workings of the understanding, all that is material and intellectual, all those things which are and which are not, and, by a supernatural flight, approach as closely as you may be able to Him who is above all essence and all knowledge. For it is by this pure, willing, and entire leaving of yourself and of all things, that, free and unencumbered by any weights, you will cast yourself into the mysterious brightness of the divine obscurity.

And elsewhere :

We desire to enter into that light-giving obscurity, and to see and to know fully, by the action of our blindness and our mystic ignorance, Him who eludes all contemplation and all knowledge. For the Infinite One is in no way existent (according to our conception of existence), and to say this is in truth to see Him, to know Him, and to praise Him.

Thus He who forms brute matter after a lofty pattern, throws aside those externals which hide from view the interior form, and frees its latent beauty by the very act of limitation.

And again :

Darkness is dispelled by light, and especially by a flood of light; ignorance is corrected by knowledge—above all by varied knowledge. But this is not at all true of the ignorance of the mystic, which is not the absence of knowledge, but knowledge in the highest degree. And if, seeing God, one recognizes what is seen, it is not God Himself who has been the object of contemplation, but something pertaining to Him which we are capable of knowing. And this complete and happy ignorance constitutes precisely the knowledge of Him who rises above all objects of human science.

Once more :

Yes, eternity and time proceed from Him, and, source without beginning, He has created all beings, and has fixed the duration of their existence. All things partake of Him, and nothing is beyond Him. He is before all things, and all things subsist in Him. In a word, it is in Him who is before all being that whatever is and exists, is conceived and is preserved. Being appears as the primal participation, the base of all others; thus we understand that being, stripped of all attribute, is before life, wisdom, formal likeness to the divinity—before all other gifts accorded to creatures, and among all perfections with which they are endowed, being is the first participation which they receive. More than this: the participation which is the base of each differing substance finds its own base in its participation in the Original Being, etc., etc.

This St. Denis, who speaks from such heights, regards himself, never-the-less, as a popularizer. He brings within reach of all the divine secrets which were delivered to him by the blessed Hierotheus—Hierotheus, his master, the master of St. Denis! Hierotheus who speaks to his friends of the Word made flesh, at the time of the supremely peaceful death of Holy Mary, the Mother of God, conceived without sin.

All speech, St. Denis says, seems mean after the words of Hierotheus, and he apologizes for his own writings. There is something touching and sublime in this apology. It is the simplicity of greatness which admires without stint. It is the very fullness of enthusiasm. St. Denis is surprised continually that he should dare speak—he who has listened to the speech of Hierotheus!

> But, says he, as Hierotheus put forth his doctrine in the loftiest style, and laid down general principles, which in a single word concealed many things, we, who are the teachers of souls still at the outset of the spiritual life, were told to illustrate and develop, in language more in accordance with our capacity, the profound and concise ideas of that great mind.....And, truly, I regard him as the guide of souls advanced in perfection, as a sort of second Scripture, which comes next to the inspired oracles of the Apostles, etc., etc. For myself, I transmit, according to my abilities, the divine secrets to those who are like me. I was thus right in saying that this intuitive vision and lofty demonstration of the spiritual meaning of the holy epistles requires all the force of a ripe intelligence; but that the knowledge and unfolding of the elementary considerations is suited to masters and scholars of more limited powers.

So St. Denis, the doctor of transcendental science, communicates to his disciples the first rudiments only of that unspeakable knowledge revealed to him by Hierotheus, the man whom he calls a worthy panegyrist of the Divinity.

Often have I, in thought, been transported to the presence of Hierotheus and of St. Denis, and have tried to celebrate, as best I might, at the distance of so many centuries which try to separate us, the solemnity of their august interviews. I have laid my ear to the ground, striving to catch, across the epochs of history, the echo of their words upon the air, and a breath of their perfume. I have gazed upon the footsteps of St. Denis, left in the sand as he journeyed to Jerusalem. St. Denis desired to see, before he should die, Holy Mary, the Mother of God, the Woman clothed with the sun, who was confided to the care of St. John. It was St. John who brought the faithful into her presence. St. Paul gave to St. Denis a letter which was to make him known.

St. Denis, having in truth seen with his eyes the Blessed Virgin Mary, wrote thus to St. Paul:

> Denis, the servant of Christ, to the chosen vessel of heaven, Paul, my teacher and master, greeting:
>
> I declare before you, O My Lord and Master, before the majesty, which is above the angels, of the most holy Mother of Our Lord and Savior Jesus Christ, that majesty which I have just seen with my mortal eyes, before the Omnipotence of God, the bounty and clemency of the Savior, who has granted to me that I might see His Mother—John, the completion of the Gospel and of the prophets, who, though bound in captivity to the body, already shines like a sun in the heavens, having brought me into the presence of the most holy Virgin—a splendor so great, so immense, so divine surrounded me within and without, so bright a light flooded my soul and with such fullness, such superabundance of all most heavenly odors embalmed the air I breathed, that my miserable body and faltering spirit could not bear the sweetness and immense weight of such felicity. My heart failed me, and my spirit was crushed, oppressed by the majesty of so great a glory. Yes, I call to witness God Himself, whose presence is manifest in this incomparable Virgin, if I had not been enlightened by the heavenly wisdom received from you, I might have believed she was Divinity Itself, worthy of all adoration, for I am not able to conceive in the blessed spirits which forever stand in God's presence, greater glory or greater felicity than I tasted, all unworthy that I was, so happy then and now so wretched. Thanks be to God and to the Virgin Mary, and to the great Apostle John, and to you also, triumphant prince of the Church, for having secured to me a sight so heavenly and worth so much happiness. Farewell.

Higher than the nine choirs of angels, than all heights, known or unknown, than the eagles and the perpetual snows, see, then, the dawn of the Church, Holy Mary, the Mother of God, and realize how he who was to change the face of the earth, St. Denis, looked upon her, and drew light and warmth from her as from a glowing fire.

Since those times, the times of Hierotheus and of St. Denis, the world has been moulded by that light which it has received and that heat which it has felt often without wishing it, and very often without knowing it. All have not sounded the depths and measured the heights of Catholic philosophy, true; but look abroad over the earth. The nations are civilized in proportion to their proximity to or removal from this light. Those wondrous truths which the vulgar mind deems useless in practical life, are the protection of body and soul. Those rays of light which men believe to be far distant are in fact their guards by day and by night. Catholic orthodoxy watches over this earth, and when orthodoxy is attacked, the earth trembles, though she may not know why.

The blind in all ages have said, "Whether or no the Holy Ghost proceeds from the Father and from the Son, what difference can it make in practical, everyday life?"

Look again at the world. Compare the regions which affirm and those which deny. Tell me in which are saints to be found? Ponder the intimate and mysterious relation between light and food. I spoke a moment since of the sun and of bread. Surely the light and warmth which flood the blessed fields of golden grain, bear no similitude to a morsel of bread. Were men as ignorant of facts in the physical order as they are of those in the moral order, they would affirm that light and heat have naught to do with the making of bread. Yet what is bread but a sun-beam

caught and imprisoned in earthly matter by the labor of man?

Another time we will consider how, in the order of evil, things are linked together, and how man, after toil needing rest, substitutes debauchery for repose, and does evil without remorse, after having done good without love. He confuses good and evil. He says, "What is the difference!" He has not read Hegel, but he has breathed him in with the air, and he enunciates in his own manner the dictum: Being and no being are identical.

The unlettered peasant, who stops his labor in the field to bare his head at the sound of the Angelus, is dependent on the light, and knows his need of God.

No one can declare completely and in detail the action of light upon the earth, nor is it possible to estimate the influence of one good word or to see the evil effects of a single false proposition. Who can follow the course of a word shouted into space, and count its echoes; or how is it possible to set a limit to the number of the remote consequences of a truth or of an error? Let truth be assailed even in a quarter apparently unrelated to practical life, and it is impossible to foretell what act will translate this negation into the physical order.

O, marvelous unity of the Church! Solemn continuity of speech which is never interrupted! Perpetuity of the word, which ever announces to the ages passing by the truth which passeth not! Speech which can not deceive, thou hast for me the same message which long ago thou didst deliver to St. Denis! All has changed since then excepting thee! The young girls making their first communion affirm once more that which St. Paul affirmed!

O Peter, Peter! Many have separated themselves from thee, whereas all should have performed their tasks in the light of thine eyes; but, for us, we say to thee what thou saidst to Jesus Christ: Thou hast the words of everlasting life! When thou speakest, Simon Peter, the ends of the earth are silent, and creation hearkens to thy voice. When thou speakest, even those who know thee not, our separated brethren, the heretics and schismatics, are moved. Even to the ears of those who do not recognize thee, Simon Peter, thy voice is like to no other voice. Wherever I may look, behind, before, I am enveloped by the continuity of thy word: thy word Simon Peter taught St. Denis and teaches the Chinese babes baptized by our missionaries! I greet knowledge and faith joined in unity. Before thee pass, with bared heads, the generations hungering for light, and before thee do I bow, O immortal old man, keeper of the thrice holy keys, representative and infallible organ of uncreated light.*)

*) Translated for THE REVIEW, from 'Les Plateaux de la Balance,' by Mrs. Susan Tracy Otten.

Subjects of the Day.

Should Deans and Chancellors be Entitled "Very Reverend?"

This question has been settled definitely by the Propaganda for the whole province of Cincinnati, and *aequo jure* for the whole United States.

In 1889 a provincial council was held in Cincinnati, which made eleven decrees. The acts and decrees were submitted to the Propaganda for approbation. On July 18th, 1891, the decree of the Propaganda was made, which states that "on May 25th, 1891, the Eminent Fathers of the Sacred Congregation of the Propaganda, having maturely examined the decrees, and having introduced a few changes, approved them."

However, the decree of approbation was not issued from the Propaganda until July 3rd, 1893, because the Sacred Congregation had requested certain diocesan statutes and awaited their arrival. All of which shows the care taken in revising the decrees of the Provincial Council, and consequently the unquestionable authority of the decrees.

Decree VI. of this Fifth Provincial Council of Cincinnati reads as follows, after modification by the Propaganda:

"The Fathers have decided that the vicar general and rectors of seminaries for the clergy shall be designated by the title *Very Reverend*; but all other secular priests shall be designated by the title *Reverend.*

"It is further determined by the Fathers that the name *Rector* shall be given only to those priests who enjoy the privilege of irremovability, and that all other priests exercising the care of souls shall use the title of *Pastor.*"

In view of this decree, approved by the Propaganda and made law for the whole province of Cincinnati, it seems worse than presumptuous to entitle deans or chancellors "Very Reverend." Further, it may be laid down as the decision of the Sacred Propaganda that such title should not be given them anywhere in the United States.—C. C. P. V.

Missionary Looters.

The looting of Protestant missionaries in China is a matter of deep concern to the brethren in this country. While the Rev. Dr. Amant is trying in vain to rid himself of the stigma placed upon him by his American critics, the Rev. Gilbert Reid, against whom the same charge is made, acknowledges and vindicates his action in so doing. He seems, indeed, to set himself up as an expert in the looting business. "I confess I looted," he says, and he adds further on: "For a moment I forgot the tenth commandment." His excuse is the old one of need and provocation. His long residence in Pekin, he says, had made him an authority to decide as to who should be looted, and, like a celebrated historical character before him, he regrets, if he is not astonished by, his own moderation in the matter. He is sarcastic toward those who shared his booty by saying: "It has grieved me that so many really good people think that my loot is good enough for them to want."

This is too strong even for the majority of secular papers, one of which, the *Boston Herald* (May 16th) says:

> There may be something humane in all this, but it strikes us that it is not humanity in its better aspect, and certainly not Christianity in the aspect that effectively invites those whom it is the mission of Christianity to convert to come over and join it.

Roman News and News-Gathering.

Again and again THE REVIEW has pointed out the unreliability of the news sent forth from Rome as coming from "reliable sources." The reason for this is thus explained by a correspondent of the Salzburg *Katholische Kirchenzeitung:*

Never was there more fake-news sent out and printed than of late, concerning the nomination of cardinals, the relation of the papal

Secretary of State and the Paris nuncio to the French Culturkampf, interviews with "eminent" prelates, etc. As a matter of course, any one who has even a slight knowledge of Roman circumstances, knows that the men who really are initiated, can never be interviewed by representatives of the hostile press. They will give out the news only to persons of whom they know that they will not abuse their confidence to the damage of the Church. As to the other prelates—their number is legion in Rome—they can not be considered as mouth-pieces of the Vatican. Simple copyists are made domestic prelates or protonotaries Apostolic. What do they know of real news? Yet they are the "reliable sources" from which the news are gathered. Hence there is general dissatisfaction. And if there is no word of truth in the rumor of an official information bureau to be started soon, we find at least a general desire of obtaining better information.

If a Catholic correspondent at Rome has no private information, he is simply nonplussed. The so-called Vatican press, in the first place the *Osservatore Romano*, is unreliable, because it lives in constant dread of being disowned by Cardinal Rampolla, as was lately the case in the forced relation between His Eminence and the Duke of Norfolk. The other Roman papers are even worse in regard to furnishing reliable news. All are very prone to open their columns to what the French call "autogobisme," and we in English puffery. An honorable exception are a few provincial papers, whose correspondents in Rome are not afraid to tell the truth as they see it, even if they forfeit the purple buttons.

There is no hope of a change for the better as long as the present Secretary of State puts his stamp on everything under him.

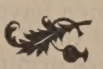
A Roman correspondent, now-a-days, is not bedded on roses. If he does not join to his love for truth a certain fearlessness and independence, he runs the danger of serving more or less consciously Byzantism, that, as at all courts, is also widely spread in Rome.

The correspondence winds up with an admonition to Rome correspondents to write not to please men, but to serve the cause of truth; even if the truth should occasionally be bitter and unpalatable.

We agree with our confrère and wish that he may show in particular cases the same fearlessness he now advocates in general, as this test is the *Hic Rhodus, hic salta* for journalists.—J. F. M.

For an International Language.

The Belgian philosopher Contourat is at the head of a movement, which is arousing general interest among the scholars of that country, to work out, and procure official adoption of, a universal language. The plan is to take the scientific terms now common to all civilized tongues and to build upon this foundation the framework of an idiom that could be easily learned and spoken by any educated man. It's the same old idea that has been cherished for centuries and by such eminent men like Bacon, Pascal, Descartes, Leibnitz, Locke, Condillac, Diderot, Ampère, etc. We do not believe it will ever be realized. Latin is now to all intents and purposes such an international language, and the work of the *Alaudae*, the *Vox Urbis*, and the *Praeco Latinus* shows that it can be adapted to all modern needs. Let us cultivate Latin, the official tongue of the most universal of all organisations, the Catholic Church.—A. P.



The Case of the Abbe Bruneau.

The following story recently made the rounds of the Catholic press:

> The awful mistakes of human justice found a sad illustration recently in France. The Rev. Father Bruneau, parish priest of Laval, France, was executed in July, 1894, for the murder of his curate. The trial produced a world-wide sensation at the time, and though the evidence was entirely circumstantial, the guilt of the accused priest was considered amply proven. No motive was adduced for the deed, but it was alleged that the relations between the pastor and the curate were not quite harmonious.

The dead priest's body was found in the parish priest's well. The anti-Catholic papers of France fairly howled with delight at the death-sentence that was passed on the sacerdotal reprobate, as he was called. Now, one of his serving-women has just died after having made the public declaration that she and an accomplice committed the murder and then went to confession to the parish priest in order to put it beyond his power to speak on the matter.

The Fall River *Indépendant* (May 9th) gleefully rubs this story under the nose of the Editor of The Review and demands how we can reconcile it with the doctrine of the rightfulness and expediency of capital punishment, which we recently advocated in "a lengthy plaidoyer" [No. 4.]

If the case of Father Bruneau was authentic, it would not disprove our contention. The resulting objection was briefly refuted in the article quoted (p. 51).

But are the facts as alleged? We read in *La Vérité Française* of May 9th, that the attempt to rehabilitate the Abbé Bruneau rests on a veritable fraud. The widow Charloux (the serving-woman referred to above), now house-keeper for the parish priest of Fromentières, has written a letter to her nephew, under date of May 4th, in which she says she has made no such confession and that she is as firmly convinced of the Abbé Bruneau's guilt as ever. The Abbé Bruneau protested on the scaffold that he was innocent of the murder of his vicar, but since his execution nothing has developed to change the judgment pronounced against him after a fair trial.—A. P.

The Religious World.

DOMESTIC.

Protestantism Condemned by Protestants.

A titre de document we here reprint from the *Western Watchman* (May 9th) the words of the Rev. Jenkin Lloyd Jones, a leading Unitarian minister of Chicago, regarding the disunion existing between Protestant ministers:

> The Roman Church has always stood for centralisation, for combination. Now, in industrial life men have long come to recognize the value of this. Business men combine and laborers organize unions. But the six hundred or seven hundred clergymen in Chicago to-day are not so well united as the hod-carries. Each is following his own bent. If instead of this crudely individualistic religious life we had a great organisation, how wonderfully powerful it could be! If men would coöperate as heartily for God as they do for greed, what a wonderful force for good their union would wield! What has Protestantism done? Well, it has analyzed and reänalyzed and defined once more, until to-day we have 17 kinds of Methodists, 13 kinds of Baptists, 12 kinds of Presbyterians, and some 350 different denominations, all told, in the United States. This is not merely scandalous; it is imbecile. Every label on religion is a libel. There can be no schism on the multiplication table nor a heresy on the golden rule.

Scandalous, imbecile, libelous as the thing may be, it can not be otherwise in an aggregation of religionists (so-called Christians) who reject even the Apostles' Creed, as the N. Y. *Independent* (page 1,038) points out:

> Professor Briggs says that "in a very few years not a single Protestant Confession of Faith or Catechism will retain binding authority in any denomination." He uses the word "Protestant" to exclude the Apostles' Creed and the Nicene Creed. But even already in what denomination does its Creed have binding authority? Is it the Episcopalian, with its Thirty-nine Articles; or the Presbyterian, with its Westminster Confession? What is it, unless it be the Missouri Lutherans?
>
> Whether the Missouri Lutherans still recognize any binding force in the Apostles' and the Nicene Creed, we do not know; but one thing we do know, the less of any binding authority one recognizes, the better and more thorough a Protestant he becomes. Surely if slowly the idea is working its way that the best Protestant is the unbeliever.—J. F. M.

Presbyterian Creed Revision.

Presbyterian creed revision seems predestined, after the report on the subject which is to be laid before the General Assembly in session at Philadelphia. The presbyteries have been voting on the subject, and the returns show that the churches desire some kind of change in their creed statement, and that the plan most in favor is to adopt a summary of the "present doctrines" held by the Presbyterian sect, which shall "neatly explain the uglier sections of the Westminster Confession without impairing the system of which they have been supposed to be an integral part."

The famous Committee of Fifteen recommends that another committee be appointed to draw up the new creed.

It is easy to foresee that the new creed will be no more of a unifying principle than the old. Once the true concept of the Church is lost, the *Chicago Chronicle* (May 20th) puts it, in this twentieth century, when the universal human mind is in a ferment and the poorest clerk or artisan or farmer has "views," there are as many different opinions about every thing as there are people, and it would be just as easy to get 500,000 people to wear the same sized shoe, as to get them to subscribe to the same newly written statement on any subject whatever.—J. W.

German Catholic Conventions.

The German Catholic State federations of Missouri and Illinois held their annual meetings simultaneously on the 19th and 20th inst. at Cape Girardeau and Chicago. The latter was especially noteworthy for the report of the Vigilance Committee on the fight made recently against certain objectionable school bills in the legislature. The chairman of the committee, Mr. Thiele, gave an interesting account of this fight in the *New World* of May 11th. It shows what even a comparatively small number of Catholics can do if they unitedly stand up for their sacred rights.

Why do not the Catholics of other nationalities in Missouri, Illinois, and other States join forces with their German brethren? In the formation of strong State federations lies our only hope of national federation, and in national federation is our only hope of maintaining our rights as free Catholic citizens in a Protestant country.—A. P.

....The 2:30 A. M. mass, Sundays, in St. Andrew's Church, New York, we note in the *Times*, is well attended by newspaper men and others who work down-town at night. A devout compositor has organized a choir to furnish vocal music.

....We learn by way of the *New World* (May 18th), that Rev. P. J. Gleeson has won his case against Bishop Byrne, who removed him without cause from Nashville to Knoxville, desiring to make his church, St. Joseph's, the cathedral. The petition of the Bishop to transfer the cathedral has been refused and he has been ordered to restore Fr. Gleeson to St. Joseph's. The decision is by the Propaganda.

FOREIGN.

Portugal.

The persecution of the religious orders by the government has aroused the good Catholics of Portugal, and they are planing the formation of a National Centre party to defend their rights in the Chambers. The Radicals are so elated by their recent triumphs that some of their organs are brazenly demanding the rëenactment of the whole set of anti-Catholic laws that have made the name of Pombal infamous. They rely on the King to accomplish their purpose, but it is not likely that he will dare to go that far.

Germany.

The Cologne *Volkszeitung*, the leading Catholic daily of the Fatherland, gives it as its opinion [No. 286], that Freemasonry in Germany is not essentially anti-Catholic and makes no specialty of fighting the Church, as is the case in some other European countries. It declares the chief instigators of the new threatening Culturkampf to be the Liberal Protestant theologians and preachers.

Current Educational Topics.

The Need of Religion in Education.

The Presbyterians, so far as we are aware, have nowhere in this country parochial schools. For years they have made use of the public schools for their children, and it was inevitable that the more enlightened and devout among them should gradually perceive the nefarious effects of this policy on religion and morals within their own fold. Hence we are not surprised to read (in a special despatch to the *Chicago Chronicle* of May 20th) that, at the Philadelphia General Assembly, the presiding officer, Rev. Dr. Henry C. Minton, of California, in a sermon sounded a note of warning.

> God forbid, he said, that I should say an ill word against our public school system, the safeguard of our nation; but is the educational machinery subsidiary to the only worthy end of fashioning character? Have we, so morbidly afraid of uniting Church with State, gone so far as to disunite God from the State? This is a most serious question. The faith of our sons and daughters is involved, and the kingdom of God in our country is involved. It is not an organised skepticism that threatens, but a God-forgotten secularism.

It will probably not take the Rev. Doctor long to disabuse himself of the false notion to which he still seems to cling, that our "God-forgotten" public school system is in any sense a safeguard of the nation. It is essentially secular and therefore essentially wrong. —A. P.

For Religion in the Public Schools.

President Jesse, of the Missouri State University, is reported in a special despatch to the *Globe-Democrat* (May 18th) to have told the pupils of the Central Highschool in Kansas City, that religion should be taught in all the public schools, from the ward schools to the highschools. He would not have sectarianism, but "the basis of Christian teaching as an object of study."

But the State can not teach religion as it is now taught by any denomination (and it would have to do that, because no two denominations agree with regard to "the basis of Christian teaching,") without a fatal infringement upon the doctrine of religious liberty; whence it clearly appears that the true and proper business of the State is not to teach, nor to pay for teaching, religion in any shape, but to foster and encourage the teaching of it by carefully and scrupulously guarding and protecting the equal rights of all citizens to worship God and to educate their children according to the dictates of their own conscience.—A. P.

Vertical Handwriting.

After a prolonged trial, the much argued vertical system of penmanship is to be displaced in the public schools of New York by a system which is a sort of compromise between the vertical and the pronounced Spencerian slant.

The practical objections against vertical writing, so far as we are able to make out, are, first, that the pupil gets into the habit of bending too far over his desk, secondly, that his penmanship rapidly degenerates into backhand, which is always awkward and often illegible, and, thirdly, that the vertical hand is too slow.

A Strong Sermon by Bp. McQuaid.

Bishop McQuaid, of Rochester, delivered a strong sermon the other day, on the occasion of the solemn De La Salle triduum in the Buffalo Cathedral. His chief theme was education. There is danger, he said, that the children of the future will not receive the instruction in religious principles to which they have a Godgiven right. The Catholics are deprived of their share in the school moneys, but they do not protest; they bow their heads in humble submission; and until they learn their rights, it will be better if they submit. They ought to fight for their rights at the polls. It would be a happy day if the women would be given the suffrage, because they will vote as Christian men would vote if they had the courage. Till then they should pray to the end that some day we may defy our enemies who would drive God out of the schools.

Book Reviews and Literary Notes.

Before the Most Holy (***Coram Sanctissimo.***) By Mother Mary Loyola of the Bar Convent, York. Edited by Fr. Thurston, S. J. B. Herder, St. Louis, Mo. Net, 45 cts.

The neat volume before us contains devout considerations and spontaneous effusions of a heart truly attached to Our Blessed Lord and especially appreciative of His continual presence among us in the Holy Eucharist. It can not fail of bringing home to the readers the infinite treasure we possess on our altars, and of inducing him sometimes to visit the Blessed Sacrament where Our Lord continually dwells to receive our homage, to share our joys, and to alleviate our sorrows. The appropriate use and a happy paraphrasing of many texts of Scripture, the frequent addresses to the heavenly Father or Our Blessed Savior, and the poetry interspersed here and there, give the little volume a peculiar charm. The chapters are short and may be read with spiritual profit again and again.

As a specimen we quote parts of the closing chapter on "Life." "Life is a school—neither more nor less. *Not more.* Therefore we must not expect to find it satisfying. We must not look here for the freedom, the gladness, the warmth, the indefinable happiness of home. But surely the eternal Home is worth waiting for! 'It hath not yet appeared what we shall be'....

"Life is a school. *Nothing less.* Therefore we must beware of squandering the time given us to prepare for our final state. We are here for our training, not for our enjoyment, and must go in for the experiences and the work our education demands. We have to drill ourselves in regard to our pleasures and pains ...

"Meantime we have with us, not only as Master, but as Father and Elder Brother, Him who has passed through the experience of human life; Who, 'because the children are partakers of flesh and blood, hath also Himself in like manner been partaker of the same'....

"My God, I thank You for the immortal spirit You have given me.....Let me be schooled by the tasks and trials, the little joys and sorrows and passing brightness of this life for the great future, the true life that lies beyond. May my happiness no less than my duty be found in preparing now for what I am to do and to be hereafter. And when my school days are over and my lessons here are learned—dear Father, take me Home!"—C.

❦

——Those who found the judgment of the Ottawa *Union* on Rev. Dr. Barry as a novelist (quoted in our No. 8), too severe, are requested to ponder this passage from the *Freeman's Journal's* [No. 3,242] review of his last story, 'The Wizard's Knot':

> The awful sadness of the famine in Ireland is well suggested without any harrowing details. It must have been a great effort to picture so much physical and mental agony, and yet not bring in that seemingly indispensable character in Irish romance—the priest, the "soggatharoon." Perhaps that is the secret of the great sadness of the story. Sin and sorrow and knots and misunderstandings are many, but no altar, no station, no shrine, no confessional, no spiritual father's advice or blessing to light up the gloom of this weird story of life in County Kerry in our own father's or grandfather's day. No one but Father Barry dare try such a studied ignoring of the one person who, in just such a stretch of country as our story takes in, and in such despairing times, was the very backbone of Irish village life—to whom the rich went for counsel as the beggar went for aid—the parish priest.

❦

A List of New Books.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies this list and has the books in stock.]

The Life and Death of Thomas Wolsey, Cardinal. Once Archbishop of York and Lord-Chancellor of England. Written by one of his servants, being his Gentleman Usher. Net, 70 cts.

Life of the Ven. Thomas a Kempis. By Don Vincent Scully. With an introduction by Sir Francis Cruise. Net, $1.35.

The Six Golden Cords of a Mother's Heart. By Rev. J. O'Reilly. Net, 30 cts.

Some Notable Conversions in the County of Wexford. By Rev. Francis J. Kirk. Net, 80 cts.

NOTES AND REMARKS.

We want to hear the opinion of Fr. Wasmann, S. J., the greatest living student of ant life, before we credit the theory of M. Férel, as recorded in the *Hesperian* [No. 29], that these busy little insects converse with one another by means of a copious vocabulary.

Statistics of the country relating to physicians indicate the possibility, if not the actuality, of overcrowding in the medical profession. It was found in the census year that there was one registered physician to every 655 people in the United States. That the number is in excess of the need is evidenced by a comparison with Germany, where, in 1898, there was only one physician to each 2,114 inhabitants, or relatively about one-third as many as in the United States. The doctors are more plentiful proportionately in some States than in others. Thus, in California there was one physician to each 416 inhabitants, and in North Carolina one for each 1,189 of population. Even in States geographically connected and similar as to conditions, there is wide disparity in the relative number of doctors. Thus, Michigan had one doctor to each 570 people, but in Wisconsin there were 936 inhabitants to each doctor, and in Minnesota one doctor to 1,004 people. Massachusetts has proportionately more doctors than are to be found in Connecticut and Rhode Island. The proportion in New Hampshire and Maine is much the same as it is in the Bay State, but Vermont finds employment relatively for a considerably larger number of medical men.

If we may believe the Elwood correspondent of the *Chicago Chronicle* (May 18th), an Indiana judge has brought divorce court methods up to date:

> It was finally arranged to try the case by telephone. The witnesses were assembled in the telephone exchange at Tipton and Noblesville and gave their testimony by wire. Fippen then delivered his argument by telephone to Judge Neal. "The divorce is granted," promptly responded Judge Neal when his appeal ended.

Things are truly coming to a pretty pass in this Christian country—but we must not criticize lest we offend His Grace the Archbishop of St. Paul.

Our Consul-General at Frankfort, Germany, reports to the Department of State that Professor Voges, the Director of the National Board of Health at Buenos Ayres, has found a remedy for mosquito bites, viz., naphthaline, He claims that it neutralizes the poison, even when the spot bitten is greatly inflamed.

We solicit the prayers of our readers for the repose of the soul of Rev. Edmond J. P. Schmitt, who died lately at San Antonio, Tex., after a long and lingering illness, which did not prevent him from contributing to the Catholic press almost to the last. Church history was his forte, and if he had lived, he would doubtless have enriched it with contributions even more valuable than those we already owe to his untiring pen. THE REVIEW, among other journals, owes him thanks for several able essays. R. I. P.

The daily papers, with a purpose all too thinly veiled, are developing a penchant for miracles. First we had the blood-stained picture of Menominee, then the Roman monsignore cured by the Pope's blessing, and now the N. Y. *Times* (May 20th) reports the case of a crippled boy suddenly restored to health in a Brooklyn church. A certain class of Catholic weeklies, unmindful of the Church's stern prohibition, gleefully spread the good news among the faithful. These things do not help the Catholic cause. *Non talibus auxiliis!*

The Montréal *True Witness* week before last reprinted a timely article from its daily Protestant namesake of the same city, in which it was stated that a considerable number of children are killed every year by overdoses of soothing syrups, which all contain something of the nature of opium, and that, if a baby is in a poor state of health, as is usually the case when narcotics are given, the mere repetition of the dose in less than the prescribed time is often sufficient to cause death. The *Witness* suggests that all cases of death from this cause be brought before the courts, and the parents required to clear themselves of the charge of manslaughter.

And what about the newspapers, especially the Catholic newspapers, which unscrupulously advertise these destructive nostrums?

✱

At one of the meetings of the Presbyterian General Assembly in Philadelphia, on May 19th, according to the *Chicago Chronicle* (May 20th), Rev. J. Milton Greene, D. D., formerly of San Juan, Porto Rico, where he organised Presbyterian missions, severely criticised the immoral conduct of United States soldiers in Porto Rico. He said their behavior was a disgrace to humanity. Twenty drunken soldiers could be seen on the streets to one drunken native. The lawlessness of the soldiers was proverbial. Dr. Greene attacked the present system under which chaplains of the army work, and said some one ought to appeal to the United States government for a system by which the spiritual welfare of the soldiers could be better looked after.

✱

The success of Professor Coe of the Northwestern University in hypnotizing three members of his class, opens up a new prospect in the work of education. If impressions made during the hypnotic trance are lasting, what is to keep the professor from cramming a whole science into a subject's head before he wakes him up? Is there not reason to hope, not only that students who have no brains may be successfully educated, but that a student of good parts may be prepared for graduation in a week? May we not hope for the time when a whole university course will be slipped into a student's mind as quickly and as easily as the cartridges are slipped into the magazine of a modern rifle?

✱

In Ohio, counties where lynchings occur must pay damages to those dependent on the victims for support, the same as corporations must pay damages for injuries by which individuals are deprived of ability to support themselves or families. It is a law of that State, the validity of which has been twice sustained by the Supreme Court. A recent decision was made in a suit for damages resulting from the atrocious Urbana lynching four years ago. The members of the mob of lynchers could not be reached or were irresponsible, and so the county was sued for $5,000 by the heirs of one of the victims of the mob. This is the amount for which final judgment has been affirmed.

✱

The *Semaine Religieuse de Québec* [No. 37] refers to Cardinal Newman as "le grand Evêque anglais." Will the reverend editor tell us when and where the humble Oratorian received episcopal consecration?

✱

The Fall River daily *Indépendant* (May 15th), commenting on the program for the second American Polish Catholic Congress, recently sketched in The Review by "Bezimie," declares that its salient feature, the demand for representation in the hierarchy, has the approval and support of the French-Canadian Catholics of this country, who are in the same boat.

✱

The International Catholic Truth Society has taken up an anonymous challenge widely circulated in Eastern cities and offers a reward of $500, payable at the Society's headquarters, Arbuckle Building, Brooklyn, if it can not prove that the charges in the anonymous circular are untrue.

The *Providence Visitor* [No. 32] expresses the wish that the reform of church music and architecture might be followed up by a reform of church vestments, but fears that "the unlovely and unrubrical French patterns from which we have suffered so long" will "withstand for a good while yet the more Catholic and more Roman forms." In the German Catholic press, the Milwaukee *Excelsior* has already for years tried to cultivate a better and more Catholic taste in regard to liturgical vestments.

The Catholic Converts' League held its second public meeting in New York on May 7th. The League is not exclusive, any Catholic may join it. It claims to be Catholic in every sense of the word, and its main object is to make converts. We have not seen the constitution, but the *Catholic News* [No. 30] assures us that that "it will no doubt win the approval of the Church at large."

Rev. W. E. Karns, pastor of the Epworth Methodist Episcopalian Church at Jersey Shore, Pa., succeeded in drawing a large crowd to his Sunday service on the 12th inst., by offering through the newspapers a bonus to every one who would attend. But he will not coddle them again, for the envelopes he distributed after the sermon contained only 1 cent each. On the envelopes was printed: "This is your talent. Don't wrap it in a napkin, but use it."

Some one has sent us the April Bulletin of the American Catholic Union. Much bragging is done therein about the safety of that Catholic mutual. When we looked for rates we found that the total assessments per annum for $1,000, at age 21, aggregate $12. "Accountant" in No. 7 of The Review showed where a society will land with a net premium of $12 for an insurance of $1,000. What will be the fate of a mutual that charges $12 inclusive of "loading?"

We are indebted to Msgr. P. M. Baumgarten, of Munich, for a tabular conspectus of the Church in North, Central, and South America. Unfortunately, the explanatory notes arelin German, which renders the laborious work useless for the majority of American Catholics. Wiltzius & Co. would do well to get the author's permission to incorporate the substance of this conspectus in their Catholic Directory, of which it would prove a very valuable feature.

We have more than once referred in these columns to the Canadian *répatriment*, the movement to induce the French-Canadians who have settled in the United States to return to their native Canada. Léo Richard says in the *Ami du Foyer* [No. 15] that the movement can never be successful for the simple reason that four-fifths of our French-Canadian population are native-born Americans and the *répatriment* would therefore prove for them a sort of *expatriation*.

The German Catholics of Chicago have renewed the fight waged in the legislature against paternalistic school laws. They intend to apply to the courts for an injunction against the city Board of Education, restraining that body from spending the money appropriated for free text books.

There are very few newspaper men who can not appreciate heartily the following:

> An Oklahoma editor has indited the following touching appeal to delinquents: "There i$ a little matter that $ome of our ubcriber$ have $eemingly forgotten entirely—$ome of them make u$ promi$e$, but have not kept them. With u$ it i$ an important matter—it'$ nece$$ary in our bu$ine$$. We are very mode$t and don't like to $peak about it."

Editorial Letterbox.

P. P. W., Philadelphia. —Your interesting letter received. We can not pronounce on the C. B. L. on the strength of

the circulars you sent. Please procure the constitution and if possible statistics regarding membership and financial status. We have no information regarding the Alsatian bishop mentioned. The other subjects we may expatiate upon some day if we can get the necessary material.

D. P., CHICAGO.—It is imperatively necessary that all clippings mailed to THE REVIEW for notice or information, be marked with the *name and date* of the newspaper or magazine from which they are cut; otherwise they are useless, valuable though they might prove if "chapter and verse" were given.

Sociological Questions of the Day.

INSURANCE.

Weak Fraternal Societies.

The third volume of the annual report for the past year of Insurance Commissioner Scofield of Connecticut gives tables of returns from forty-five fraternal societies doing business in that State. These show that six of the societies have liabilities in excess of assets, while eleven had for the year 1900 disbursements in excess of income. While these unfavorable figures affect, for the most part, the smaller fraternities, in a number of the large ones, the favorable balances are small.

The Commissioner, like his predecessor, criticises the financial condition of the societies severely, says that they had no substantial growth in 1900; that they are valuable for temporary indemnity rather than for life insurance; that they make no provision for increased mortality, and, when increased mortality is followed by increased assessments preventing new membership, the associations affected must go down. His criticisms have made a decided stir among officers of the societies in the State, and some of them, in consequence, are planning a new and safer classification of assessments.—d'A.

End of the Shalam Colony.

The Shalam Colony, established in 1882, fifty miles north of El Paso, Tex., by Dr. Newbrough, a New York Spiritist and author of a book called 'Oahspe, a New Bible,' has been abandoned. It was supposed to have been founded in obedience to the command of spirits, and Dr. Newbrough, as well as his successor, A. M. Howland, spent a fortune in making conditions perfect. The trouble with the undertaking was that it had nothing to offer except a new theory of the creation of the universe and a home in the country, and most people now-a-days are not greatly interested in either, unless there is some prospect of owning the home for themselves or making money.

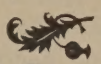
Strikes.

The strike of street-car men at Albany, N. Y., which culminated in rioting and the calling-out of troops, has been settled, the union yielding the main point at issue, their unreasonable demand that several faithful and satisfactory employes should be discharged because they refused to join the union. Like in the great St. Louis strike, the striking men were absolutely wrong and it was meet that they should loose out.

The machinists' strike appears to be a case of bad leadership. The demand that the employers shall pay ten hours' wages for nine hours' work, is unreasonable and can not be maintained before the court of public opinion.

In Albany there was no matter for arbitration, just as little as there would be matter for arbitration in the issue whether a man accused of no crime has a right to life and liberty. But questions such as that between the machinists and their employers can and should be settled by arbitration. Compulsory arbitration is frequently suggested as the best means to solve these difficulties. But it

is impracticable, for while a corporation can be compelled to submit, the laborers can not. And how shall progress towards compulsory arbitration be made when the great labor organisations protest, as they do, against the principle that men shall work on terms which they consider unjust?—C. D. U:



Sunday Labor in Belgium.

Belgium is soon to have a law restricting Sunday labor. Since 1895 a special commission has been at work to examine into the existing abuses and has now completed its report (in five volumes.) The figures given there should make a Catholic nation blush and do all to remedy the evil. Thus of 1459 industrial plants examined, only 513 are closed on Sundays. In 946 work is going on either on all Sundays or part of them only. 430 work regularly every Sunday in the year.

Of 119,477 workmen employed there, but 77,798 have their regular Sunday rest, the others can not count upon it.

Of 320 mines, diggings, and quarries but 86 stop work on Sundays, 48 work on certain Sundays, but 186, more than half, work Sundays and weekdays.

There are occupied in these enterprises 133,428 men. Only 6,166 have their regular Sunday rest; 4,736 have it with interruptions; 122,526 laborers have none whatever. Of the large stores 444 were examined. 380 work regularly every Sunday, 9 now and then, 55 only close up. Of their 4,929 employees 3,647 have to work on Sunday; 2,301 every Sunday; 356 every other Sunday; 107 every third Sunday; 73 on certain Sundays.

The report does not cover all industrial establishments of Belgium, but what it tells about those examined, is simply frightful.

Sunday is not very sacred with us, yet we believe our workmen would protest against such a gross abuse of their physical power and religious conviction.—J. Hernan.

THE REVIEW PRINTS NO ADVERTISEMENTS.

SHARPS AND FLATS.

* The fifth and sixth volumes of Sir Mountstuart Grant Duff's 'Notes from a Diary' furnish numerous entertaining anecdotes, some of them too good to be true. It is hard, for example, to believe in the clergyman whom the untravelled Lincoln on his "first visit to England," asked how best to see the old country.

"That depends," was the answer, "on the time you can devote to it." "Well," was the rejoinder, "I think I can give a fortnight." "If you can only give a fortnight," said the other, "you had better give it all to London." "No," replied the future President, "I have had a good deal of advice, and I think I'll just hire a buggy and drive myself over the little island in the time."

Clearly, the anecdote has gone far astray. Lowell, in the mood of his essay on "A Certain Condescension in Foreigners," might have been capable of so treating a serious-minded British clergyman, or the joke may, after all, be Lincoln's, but hardly on his first or second visit to England.

* Presumably more authentic, and more witty as well, are certain new sayings of Father Healy:

He and Mr. George Russell—a son, I think, of Sir Charles Russell's—were walking on either side of a young lady, who, gathering some flowers, said to him:

"Did you ever see anything more charming than these?"

"Yes," he replied; "I have seen something a great deal more charming, but that's between you and me, George!"

I dined last night with Mrs. Richard Ward, who told me that Mr. Balfour had once said to Father Healy: "Is it true that I am as much detested as the newspapers will have it?" and that the latter replied, after a pause, "If the Devil was as much detested in Ireland as you are, my occupation would be gone!"

Mr. Gladstone once said to him: "When I was in Italy the other day, I saw a notice in one of your churches to the effect that a plenary indulgence could be had for a sum of about thirty shillings. How do you explain that?" "If," answered the Father, "my Church were prepared to give you plenary indulgence for all the sins you have been guilty of for the sum of thirty shillings, I think you would be let off uncommonly cheap."

ST. JOHN'S SEMINARY
3 8151 001 32408 3

LIBRARY
ST. JOHN'S SEMINARY
BRIGHTON, MASS.